
Organisation Development in the Point of Intersection of Competencies and Performance Potentials

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“A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.” (Albert Einstein)

1 Introduction

We live in a world that resembles Polykleitos’s derided sculpture.¹ One can read about the two sculptures of Polykleitos among the stories of Alianos. He made one according to his own imagination and the other according to the advice of passers-by and the opinion of the crowd. When he put the two sculptures on display, the first met with the crowd’s appraisal, while the other was derided. Polykleitos then said: “Well, this one was made by you.” Polykleitos shaped this derided sculpture not by his internal intuition but listening to others, who only took part in making the sculpture as outsiders and began to give instructions to the sculptor based on facts like the sculpture had a missing arm or leg. And without this identification, the sculpture had no harmony. The piece remained on the platform of recognition and did not get to the experience of authenticity, i.e. when the sculpture and the sculptor become one.

¹The stories of Alianos are quoted by Kaufmann (2000, p. 68).

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When we look at the specific features of the world of our days, we can find certain similarities to the above story. We live in a contradictory and disharmonic model of existence, along a life principle that goes against Totality—with a so-called “non-participating consciousness”. And although attempts have been made to give morals to the homo oeconomicus, this designed integration is unlikely to have the content that would lead us out of the current economic paradigm. Firstly because the fundamental motivation for unification remains in the context of a partial aspect.²

The real challenge, however, is to rise above the discrete criteria, which means the sublimation of the principles of usefulness and virtuousness, appearing as independent entities, into a new, amalgamated quality. To be very exact, the category of cosmic usefulness, which can appear only in a higher quality of consciousness.

This study aims at pointing out that the creation of a value-creating network of interactions requires a far bigger and deeper change than inserting morality into the sphere of interests of economic management.³ Real change can be triggered by a basically new—participating—consciousness, which can also reinterpret the concept of morality itself.⁴ First of all because anything that raises barriers prevents merger and identification. Consequently, virtuousness rooted in the fear from facing some consequence is nothing else than generated anxiety. But the boundary should be felt knowing that it does not actually exist. We are free and it is this freedom that should be utilised in a cosmic manner (Major 2004). To be more precise, the awareness of mutual dependence, which, by definition, contains the recognition that if we protect others from ourselves we protect ourselves the most.⁵ Paradoxically, self-interest is the most effective factor against self-centeredness. It is

²A problem can always be overcome only if methods other than those applied before the occurrence of the problem are used.

³The complexity of global economy is increasing. To be able to handle this, it is inevitable to develop participation and involvement based, joint, creative, innovative and systematic thinking and skills. Consequently, the interest of organisations is to reinterpret the concept of interest itself. This study discusses organisational culture change on a broader horizon, in the context of the social renewal currently developing along the new consciousness. And although the study does not particularly focus on organisational development practices, it is, naturally, connected to the concept of Transforming Organizational Presence (See: <http://solintezet.hu/rendezvenyek/>, Senge et al. 2005). In essence, it aims at examining the social medium in which the development of organisational intelligence is possible in and through the integration of autonomy and cooperation, dialogue and the emphasised presence of the feminine principle.

⁴In the broadest sense, morality is interpreted as the cosmic utilisation of the activity of the self, i.e. by no means as a rigid system of values encapsulated in itself, but, rather, as an essential principle that ensures the dynamism of existence. In the broadest sense, morality is self-understanding. The updated system of relations between the part and the whole. The phases of the understanding of this system of relations are presented by the Zen fable quoted at the end of this study.

⁵The paradigm shift in economic management is not dependent on the state of consciousness. It depends on the internal knowledge (experience) that the destruction of others means our own destruction; that by causing pain to others, we mostly hurt ourselves.

because if we obstinately focus on self-interest, we demolish our own condition of existence.⁶ And if we take responsibility for our own relationships, we actually assume the biggest responsibility for ourselves. And this is perhaps the noblest service that we can render to others, by providing it to ourselves. One pearl will reflect all the other pearls.⁷

The recreation of the harmony of existence presumes the cosmic interpretation of the self-image of the individual. In essence, it is the redefinition of the self-image. A cosmic identity, which is not a category that can be understood by using only the mind.⁸

In the global information economy/fight, everyone is competing against the moment. Paradoxically, however, only those will remain in this competition who can submerge into timelessness with the moment. Since, with reference to Heidegger (2001),⁹ we can say that each moment is timeless.¹⁰

When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him:—this is called ‘Hiding the light (of his procedure)’. (Laozi)

2 The Meta-subjective World of the New Epistheme

Modernity has occupied society’s space-time structure in a manner more efficient than any other former epistemological construction (Márfai Molnár 2005). However, the amalgamation of heterogeneous qualities of existence into a homogeneous space has inevitably brought about the emptying and the virtualisation of the integral whole—due to the special autotelic nature of the process and to the resulting performativity, which also becomes tautological. The inosculating

⁶In essence, the glorification of self-interest is a direct consequence of the doctrine which interprets competition in its exclusiveness and in which the fight becomes autotelic and it also loses its creating power. Petrifying in this zero-result game, economic competition has by now actually become a category in the “decreasing stock” and, as a result, everyone becomes a loser in the war. We should emphasise, however, that war is part of existence. In one of the most ancient memories, in Vedic literature (Rigveda), the king of gods is Indra, the god of war. In a higher-level interpretation, war is not only about subsistence but is also a reminder of mercifulness to everyone. War is the exercise of humility itself. And the winner must be far more humble than the loser.

⁷For man to be able to coordinate his own existence, his creation of concepts should also reflect totality. In the broadest sense, the root of unsustainability is a system of concepts and values centred around self-interest. Social transformation can be brought about by the transformation of the self-image—at the same time, individual self-images develop on the ground of society’s system of values. See the chart: “. . .How do we link personal transformation to the collective?”

⁸It is much more about experiencing the cosmic order of magnitude of individual existence: tuning, sympathy—understanding existence outside ourselves. Participating consciousness.

⁹According to Heidegger (1992, pp. 27), time itself is also timeless.

¹⁰Drops scatter on the road—the road does not run with them (Vankó 1976, pp. 15).

economic problems are a mirror of a far deeper and more general crisis that interweaves the entire human culture, through the collapse of specific, economically interpretable balances,¹¹ which, in the broadest sense, can be considered as the failure of the social space-time structure pervaded by performativity (Lyotard 1984, pp. 55). In other words, the failure of the paradigm in which legitimacy itself has also become performative and declared the increase of performance the sole aspect of existence (Lovász 2015, pp. 20).

The globalisation of the economic paradigm of growth, whose rule and system of impacts now cover even the most remote corners of the Earth, i.e. has filled the entire space available to it, and its further spreading—which is the essence of its intrinsic nature—can be achieved only through the gradual consumption of its *raison d'être*, is the result of the value paradigm of modernity in the broadest sense and, hence, the crisis phenomena of this current value paradigm indicate the paradigm's failure and the failure of the spirit that gets manifested in it. This is so as albeit the global social space is universal, it is still inconsistent and self-contradictory.¹²

When a system reaches the boundaries of its own development, it arrives at a bifurcation point, where it either collapses or reinterprets itself at a higher level. It must be emphasised that the necessary breakthrough can be reached only through a real paradigm shift triggered by a change of the system of values, which penetrates as deep as the concept of existence: it is such a paradigm shift that will trigger a “domino effect” that covers the system of values and ethos and redefines lifestyle related and moral principles and, then, will also launch a general change in society. This means that it is a must that the new paradigm should be capable of creating a social space of cooperation which, owing to its openness, is capable of integrating the discrete spaces of action—and, as a result, non-participating consciousness will get sublimated into participating consciousness (See: Zsolnai 2001).

The fundamental attitude of participating consciousness, all-embracing sensitivity, however, not only unveils the hidden impacts of our actions on our planet, health and social systems,¹³ thus making the individual identity of the subject cosmic, but also broadens the dimension of reality.¹⁴ In the living universe of

¹¹The collapse of balances may be the start of processes which might become uncontrollable without proper consciousness. All further instinctive and autotelic actions will contribute to the termination of the *raison d'être*, thus making destruction even worse, and, consequently, activities can be performed only with a high level of consciousness—with a similar level of energy to that of the balancing impacts operating in nature. The era of spontaneous and self-centred economic management should be ended, to ensure that the Earth as a life-space can offer as or similarly healthy and full a life as it did to previous generations. Consequently, the new paradigm should entail the desire and opportunity for us to consider and interpret action and energy releases not in themselves but in their interaction with the environment.

¹²Plus ça change—plus c'est la même chose.

¹³For more on the subject, see: Goleman (2011).

¹⁴In meta-subjective reality, it becomes possible to close the gap between knowing and identity. As regards this gap, see: Gellner (1974).

interactions, the sensing of the space-time structure is no longer performative: it is in the presence-sensing act, i.e. perception, that it becomes reality: a meta-subjective reality.¹⁵

Participating consciousness works as a real counter-force against society's performativity. However, it neutralises not only the concept associated with objective reality but, as a result of this neutralisation, also enables the unfolding of alternative principles and spaces of existence.¹⁶ In the space-time structure, which cannot be made independent of the subject, the concepts of usefulness/utilisation and, *par excellence*, the entire mechanism of economic organisation get reinterpreted.

At this point, our focus should be shifted from the static concept of "objective reality" to another concept, which is purely dynamic.¹⁷ This concept is "creation". With the former, the knowers, with special respect to the management of an economic organisation, must study immutable laws that fall outside themselves and persons in general and generate the dynamics, through the proper application of these laws that produce the most optimal result in the objective system of circumstances. If, therefore, the management do their job properly, they will achieve the maximum that is objectively achievable. By contrast, with creation, there is no objective barriers to thoughts, as the very essence of creation is that something is created that cannot be deduced from what has so far been and existed. Man is thus not a resource but the creator itself. And creativity is power.¹⁸

Naturally, the creative power of thought now has very rich literature. This rich literature contains superficial concepts but also systematically constructed systems of thought built on a strong or even traditional foundation. For the time being, it is not easy for one to find their way among these (Fig. 1).

Nevertheless, one thing seems certain: the paradigm that wishes to rise above the scheme of objectivity created by performativity lays a far heavier emphasis on the individual and the individual's intrinsic development—the spiritual journey, whose cultural footprints survived mostly in the oriental traditions and which is by no means a horizontal increase of knowledge but, much more, a vertical journey that is travelled in the human being, in the person. This vertical interpretation of development may lead to the universality that enables the existing, turning it into its own essence, to show compassion to everything and everyone. And to have respect for self and others: Self-discipline—Quantum Tolerance.

¹⁵John Wheeler's words give the term "universe" a strange "participating universe" meaning (Quoted by: Mehra 1973).

¹⁶Existing means that we create our own existence.

¹⁷"Static pattern slid into fluid process." (Wilson 1998, p. 2).

¹⁸Power in the metaphysical sense, which has degraded into mostly fantasy in performativity.

Fig. 1 Relationship among perception, creation of reality, action and outcome



3 Social Transformation and Transforming Organizational Presence

I wonder if we wouldn't become more gracefully productive by recognizing that we are all living cells with organisms like cities, bioregions, continents, and the earth itself. Could we lessen our stress, become healthier and more whole, if we saw our work as simply helping these organisms realize their living wholeness?

(Daniel Kemmis, Mayor of Missoula, Montana, 1995)

The lesson is there both globally and locally: to look for the future courses of thought and action that can potentially be valid. The responses to the challenges are of extreme importance as they must support both faith in the breakthrough plan and moral freedom. An open system operation has to be presented now that enables the revision of the courses of motion and, at the same time, creates a new order of concepts, whose main area of interest is no longer competitiveness but life and viability.

The most urging task of our age is to induce the spiritual impulses that may become the constellation of group-cohesion-based action. A new, integrated space of meaning, which is a context network and, incorporating the possibility for feedback, also carries the requirement for self-reflexive retrospection and understanding¹⁹ and, at the same time, creating interaction between existences, becomes a special ontology of coexistence.²⁰

The world cannot be disassembled into parts that exist independently of each other: the development of separate entities is merely an illusion.²¹ This misconception of the past centuries has been unveiled by the restructuring of truth dimensions, which came along partly owing to the turn that natural sciences took in the twentieth century and partly due to the reflexive manifestation of the Whole, which have become perceivable in different crisis phenomena. Meanwhile,

¹⁹The highest value is the quality of individual experiencing: experiencing life as deeply as possible and the freedom with which we create the circumstances of and the need for experiencing (Horányi 2006).

²⁰Knowing the interrelations between phenomena is more important than knowing the ultimate substance itself (Needham 1956). Even more so as, relying on Chinese philosophy (and, today, also quantum physics), we think that things are only temporary manifestations of the everlasting motion of the Tao (Capra 1990).

²¹If for anything, it is because of the narrow horizon of our view that the illusionistic nature of the part-aspect approach does not become obvious to us.

however, this restructuring not only triggered the renewal of the means of communication of knowing but has turned the motivations for the creation of truth²²—whose main cornerstone is comprised of the principles of applied economics—increasingly towards the recreation of a living, organic, ever-moving reality.²³ Again, we know that life is interaction,²⁴ dynamics and, in the broadest sense, communication.²⁵

The power that creates motion is always an intrinsic, essential trait of the subject. Metaphysical power—creativity—is the essence of the subject, the basic state of existence: operation that pervades the Whole.²⁶

“Things behaved in particular ways, not necessarily because of prior actions or impulses of other things, but because their position in the ever-moving cyclical universe was such that they were endowed with intrinsic natures which made that behaviour inevitable for them.” (Needham 1956, pp. 281)

And although it seems ever more certain that the development concepts that were invented in the classic, mechanic ideology have become a dead-end and, in their objectified model, objectified Man himself, who has consequently become the impediment to real dynamics—now the challenge is not to redefine obdurate organisation development concepts and their mental models but to renew communication: to find the rhythm in receiver hermeneutics. It is through the success of efforts in this direction that the Subject can again become a creator in its spiritual experience of connecting to the source.

Consequently, the basis of organisation development—and the most important competency—is the presence sensing (“presencing”) ability. Presencing²⁷ opens up spiritual intelligence and, through it, the human being can identify with his cosmic self—thus the Cosmos itself also receives a new opportunity for self-realisation and self-expression. Through the justification of the subject, the universe also gets

²²Searching for a cosmic root, the intellect finds the principle of life.

²³Man can create imaginative spaces outside of himself and populate these with anything, even the creatures that seem the most real—these will still fall outside the scope of reality. Man must return to himself and discard all the means the he has pinned his hopes on: there is no means or way to reach happiness other than in man himself. He is the only space, means and aim for and to happiness. There exists no “outside”: even that is Inside (Sütő 2005).

²⁴Life itself is also a symphony (*symphonia*: concord of sound).

²⁵In the broadest metaphysical sense, it is communication with love. On a wider horizon of interpretation, the content of communication means far more than the profane exchange of information. Moreover, it is also more than opening the mind. In a deeper sense, it entails “emphatic listening”, in which the heart and emotional intelligence can open up and, in the most abstract sense, even experiencing consubstantiality may become also become possible. For more on the subject, see Otto Scharmer’s theory of the renewal of communication.

²⁶With reference to Ervin Schrödinger, we can say that only what lives is what operates. What lives, operates.

²⁷Otto Scharmer’s term; “presence”+“sensing”.

Fig. 2 Personal and systemic transformation

Assumption: Systematic transformation is the result of personal transformation...



...How do we link the personal transformation with the collective

justified. This is the only real route for development—the development of reality (Fig. 2).²⁸

4 Closing Thoughts

The dominance of the extroverted nature and the centrifugal forces of modernity inevitably brought about the requirements to fulfil superficial expectations and to be successful. However, as long as we design our development strategy along the abstract and inhuman criterion of successfulness, we will not achieve real organisational development—i.e. one with an energy flow with a positive outcome. Moreover, we will not even achieve happiness as the joy of sacrifice is certainly more real than the supposed happiness offered by attachment and possession. It is

²⁸The concept of development cannot be separated from man. If we interpret development in general, independently of the self, we objectify not only development itself but man himself, too—which, in essence, may mean that development becomes meaningless. In this sense, the entire concept of development may be worth reconsidering, taking into account the morals of the fable about the Ox and the oxherd. This may lead to a further fine-tuning of the development concept, which is interpreted in the context of happiness. Happiness can be conceived as walking the entire spiritual journey outlined by the fable, and, in this respect, the journeys made by individuals may get translated generally into the social context of development.

only consciousness transformed into non-attachment that can deliver us from fears and can transform the responsibility for existence into human activity.

The concept of creating and living systems may be rooted only in the very depths of the essence of the subject, i.e. cosmic consciousness—the desire to confirm existence, the essence of existing.²⁹

For the above reasons, this study recommends to the attention of leaders not conventional organisational development practices but a fable.

The Ten Oxherding³⁰ is one of the most masterly fables of Zen Buddhism. In this study, we would like to use it as the starting point to outline how man can create—by ruling, leading and taming himself—the new economic paradigm, one that is reinterpreted in spirituality and is inspired through the internal practice of self-transformation: management that is capable of cooperating with the Cosmos in harmony.³¹

The perception of what is small is (the secret of clear-sightedness; the guarding of what is soft and tender is (the secret of) strength. Who uses well his light, Reverting to its (source so) bright, Will from his body ward all blight, And hides the unchanging from men's sight. (Laozi)

Reflective Questions

1. Why do we consider the expansion of the homo oeconomicus approach important for the creation of a sustainable economic and social model?
2. Why has it become inevitable to create a new concept of existence?
3. How is this new concept of existence connected to the consciousness and identity of the homo oeconomicus?
4. How can we reinterpret the criterion of usefulness in a space-time structure that is not independent of the subject?
5. What importance does the improvement of the presencing ability have in the context of organizational development?

²⁹In essence, the result of the consciousness change can be associated with what professional literature refers to as “syntegration”, i.e. the mapping of a group process built on cooperation as a positive externality at the level of society.

³⁰“The Ten Oxherding Pictures”, translated by D. T. Suzuki, in *Manual of Zen Buddhism*, Kyoto: Eastern Buddhist Society, 1934. London: Rider & Company, 1950, New York: Grove Press, 1960, pp. 150–171. Paintings traditionally attributed to Tenshō Shūbun (1414–1463), ten circular paintings mounted as a handscroll, ink and light colour on paper, Muromachi period, late fifteenth century (32 × 181.5 cm), Shōkokuji temple, Kyoto.

See: <http://terebeess.hu/english/oxherd.html> and <http://terebeess.hu/english/Kuoan1.html>

³¹There are several interpretations of this fable. With the desire to aim higher than simply offering a performative interpretation driven by reason, in this study we will forbear from the intellectual capturing of the message—giving everyone the opportunity to lose themselves in the fable. Performativity can appear in the realities of recipients’ spiritual experiences only as a potentiality and, hence, collective intelligence can begin to manifest itself in a higher quality.

6. And how can the ancient teaching of The Ten Oxherding help us here?

Note: The Ten Oxherding Pictures, without any explanations, the Zen fable in which man, searching for himself, may arrive at the self-essence who can devote his life to creating welfare for all sentient beings. Personally walking the entire route of spiritual development, the individual may experience the harmony in the system of relations between the whole and the part, in which his acts become real existence-creating acts. The route to enlightenment that serves others' happiness can also be conceived as a real, sustainable development concept.

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